St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 8. JANUARY, 1909. VOL. XVI.

(For St. Anthony's Messenger.)

The Prince of Peace.

Father, for the coming year
Do Thou still Thy Grace renew;
May we all Thy mandates hear,
And, Eternity in view,
Let us walk the narrow road;
May our constant effort tend
To the Homeland, where our God
Reigneth ages without end!

Crown with blessing all our days;
Save us from our many foes;
Grant our lips may sing Thy praise,
Till to us shall come repose;—
For that time our hearts prepare;
Then shall storm and tempest cease,—
Spent for e'er all earthly care,—
Dearest Lord, Thou Prince of Peace!

—*Amadeus, O. S. F.*

The Tertiaries' Corner.

Tertiaries will refrain with the utmost caution from dangerous stage plays and dances; and from all revelry. (Rule, Chapt. II., § 2.)

THE Tertiary must avoid, as he would the plague, all dangerous company, especially when the intimacy of the social board, combined with the excitement of conversation in overheated rooms, tends towards a kind of talk which faith and morals disallow. He must not, on the pretext that he has no longer to fear being carried away by youth or its illusions, forget the words of Holy Scripture condemning the presumption into which his natural and secret connivance with evil might lead him: "He who loveth danger will perish thereby. Flee from sins as from the face of a serpent." (Eccles. III,, 27, and XXVI., 2.)

What excuse can be alleged for those games of chance in which the winnings are not an innocent attraction, but a trade, a passion, a necessity, the food of feverish covetousness. Gambling, the ruin of so many, the source of grief to so many wives, the source of misery to children born in affluence who are condemned to beggary for life because their unprincipled father cannot deny himself a quarter of an hour's excitement. How could a child of St. Francis, who professes to lead a regular life, mortified, detached, moderate in everything, allow himself to join in play which is condemned by reason and branded by faith as infamous?

The great king, St. Louis, a faithful Tertiary to the end of his life, hearing that his brother, the Comte d'Anjou, and Messire Gautier de Nemours were at play, arose sick out of his bed, and went staggering to their chamber, and taking the tables, dice, and part of the money, cast them out of the window into the sea and was much moved at them.

Dangerous stage plays could never be a temptation to the Tertiary who is earnestly resolved to carry out the maxims of the Gospel. He knows that the Church, his spiritual Mother, is in mourning; he knows that religion is persecuted; that Jesus Christ, his beloved Master, is dragged to the gibbet; therefore he avoids the theater as much as possible, just as he would avoid the pest-house.

And what should we say of public dances? St. Francis de Sales says: "Dances and balls in their own nature are things indifferent; but as they are ordinarily conducted, they incline much to evil and are consequently full of danger. They are usually held at night, in darkness and obscurity; and it is very easy to slide obscure and vicious accidents into a subject so capable of evil. They watch long at their pastimes, and afterwards lose the mornings, and in consequence the opportunity

of serving God. In a word, it is always folly to change day into night, light into darkness, and good works into wantonness. Everyone strives who shall carry thither most vanity, and vanity is so great a disposition to depraved affections and dangerous and reprehensible loves, that all those mischiefs are easily engendered in dances. I say to you of dances, Philothea, as physicians say of mushrooms—the best of them are nothing worth."

There is one objection, however, which we must anticipate. There are people in the world who are animated by the best of good will, but who imagine themselves to be excluded from the Third Order because their position obliges them to dress in a certain way, or because, for valid reasons, they are obliged to attend certain balls or go to certain theaters. To such as these we would say, first of all, that the Third Order does not ask more of them than earnest, practical piety; and that whenever Christian prudence demands their presence at a dance or at a theater, where it will be a protection and safeguard to husband or child, the Rule would certainly not forbid it. It must be confessed, however, that in the region of exceptions the ground is slippery, and it is easy for a person to mistake an inclination which he would scarcely avow even to himself, for the authorization of absolute necessity. We advise all who are in such a position as this to consult a wise and prudent man and to act in accordance with his decision. Above all, we would urge them to pray fervently, and God will, if necessary, repeat the miracle of the three young Israelites in the furnace, and change the devouring fire into a dew of grace for them.

We read in the "Life of St. Elizabeth of Hungary," that she both played and danced sometimes, and was present at meetings of recreation without prejudice to her devotion, which was so deeply rooted that it even increased among the pomps and vanities to which her condition exposed her.

The Ethics of the Strike.

"Are workingmen allowed to strike?" asks a Jesuit, and this is his reply. "The answer depends on the time when the strike is declared. If the strike is declared at a time when the laborers are obliged to work under a mutual contract, the strike, as a rule, is not allowed. When the contract contains a clause which obliges the laborer to give notice a certain time before quitting work, that stipulated period, as a rule, must be observed. When the strike is declared at a time when the mutual labor contract has run out, it may be allowed, or may not be. It would not be allowed if the laborers by declaring a strike would be guilty of extortion."

(For St. Anthony's Messenger.)

The Venerable Fr. Antonio Margíl, O. F. M.

(By Esperanza.)

V. Fr. Antonio Preaches Missions With Great Success.—Introduces the Third Order.—Falls Sick.—Remarkable Sacrifice of a Pious Mother.—Teaches People to Sing Religious Hymns.

TWO weeks after his arrival at Querétaro, Fr. Margíl was set to work preaching a mission in that city. Later he was sent to the capital of Mexico, and with his companions preached with such success that he was sent out to Vera Cruz, through the whole province of Yucatan, Chiapás, and finally into Guatemala. The sacraments everywhere had been neglected more or less, and scandalous lives were nothing uncommon among the populace. The result of Fr. Antonio's missions was that people received the sacraments frequently, abandoned their scandalous habits, and many, to prove their sincerity, joined the Third Order of Penance. What especially moved the people to penance was not so much the fervent eloquence of the preachers, but their evident sincerity, their deep piety, and above all their mortified life. All were compelled to bear witness to the fact that the preachers practiced what they preached. The very appearance of these emaciated figures moved the listeners to contrition.

During these early years, Fr. Antonio was accompanied by Fr. Melchor, scarcely less pious and mortified than Fr. Margíl. Lest they lose the spirit of devotion, so much insisted upon by their holy Father Francis, the two religious resolved to pursue a peculiar plan. Whithersoever they went, they bore along a crucifix. After having labored throughout the day in the pulpit or in the confessional, no matter how fatigued they were, they would set up that crucifix and before it would watch and pray alternately throughout the night, one resting the forepart of the night and the other the remainder until morning. This they would observe on the mission, in the inn, or on the desert far away from any habitation. In this manner they drew forth from above and drank in, so to speak, the waters of religious fervor, with which they refreshed and fortified themselves, and therefore could refresh and strengthen their hearers. Fr. Antonio himself was a diligent student of the Holy Scriptures, which, it is said, he, like his patron Saint, knew by heart.

The people were not slow to notice the genuine sanctity of the two missionaries, and manifested their appreciation in ways that were

annoying to Fr. Antonio and his companion, but from which there was no escape. One incident especially shows the great esteem with which the people everywhere regarded the two friars. Both, doubtless owing to overwork and disregard for their health, fell dangerously ill. In order to procure for them proper medical treatment, they were borne in litters to Chiapás, where a prominent pious couple, Gregorio de Vargas and his wife, received them into their house and nursed them with all the care possible. In spite of the care, and in spite of the doctors, the patients steadily grew worse, so much so that it was thought that Fr. Antonio could not live. It was then the pious lady formed a heroic resolution. Taking her two infant daughters, she raised them on high and exclaimed: "Here, O Lord, are my two daughters; take the one that pleases Thee, and give me Fr. Antonio alive!" The remarkable thing did happen. Fr. Margíl began to improve and was restored to health, whilst one of the little girls began to droop and finally died.

No sooner had the two friars recovered their health than they began their apostolic labors anew at Chiapás itself. Here a great many people applied for admission into the Third Order, and on receiving the gray habit, then customary in the Latin countries, continued to wear it in public, thus proclaiming themselves openly as penitents and thoroughly converted. From Chiapás Fr. Antonio and Fr. Melchor went to the capital of Guatemala, which they reached on September 21, 1685. They endeavored to forestall any public honors by entering the city and their monastery at night secretly; but when on the very next day it became known that they had arrived at the friary, the Bishop and the mayor of the city headed a demonstration in honor of the two famous missionaries. The Fathers conducted missions throughout Guatemala, and then proceeded to Nicarágua and Costa Rica, everywhere reaping the same abundant fruits. Wherever possible the Fathers erected the Way of the Cross, urged the people to recite the Rosary, and taught them to sing hymns embodying the truths of religion. When asked many years after who it was that had taught them to sing those beautiful songs on such touching subjects, the people with pride would say they had heard them from Fr. Antonio Margíl and his companion. As we know from the lives of St. Francis Solano in Peru, and of St. Francis Xavier in India, it was the custom of these apostolic men to teach the children first, and then their parents, to sing the Our Father, the Hail Mary, the Credo, etc., with a view to impress the truths of salvation upon the minds of the people the more firmly. This sensible custom, which true zeal prompted, was likewise observed by the missionaries of California and elsewhere. Bishop Báraga wrote a great many hymns in the Chippewa and Ottawa languages for the Indians

of Michigan and Wisconsin, and doubtless in a large measure it is due to these very hymns and Vespers in the Indian language that the natives were converted and retained their religion, despite the machinations of heretics and infidels.

(For St. Anthony's Messenger.)

Franciscans in the Wilds and Wastes of the Navajo Country.

(By Rev. L. O., O. F. M.)

94.) *Zuñi, continued.—Fray Antonio Miranda's letter.—Cause of Fray Juan Garaicochea's removal from Zuñi.—De Vargas reappointed Governor.—Fray Juan Garaicochea urges the re-establishment of the mission among the Zuñis.—Death of De Vargas.—Condition of affairs at his death.—Fray Juan Garaicochea's return to Zuñi.—He induces them to settle again on the plains.—The Zuñis surrender to Captain Madrid.—Finding of a knotted cord.—Zuñi attack on the Moquis.—Withdrawal of the frontier garrisons.—Fray Francisco de Irazabal at Zuñi.—An embassy of Zuñis sent to Moqui.—Defeat of the Navajos.—Expedition against the Moquis by Governor Martinez.—Basconzelos and Hurtado at Zuñi.—Visit of Bishop Elizacochea.—Governor Olavide's tour of the Pueblos.—Short accounts of population and missionaries of Zuñi.*

THE chief reason why Governor Cubero had Fray Juan Garaicochea taken away from Zuñi was a letter written by Fray Antonio Miranda, who wrote from Acoma that all the property at Zuñi had been stolen, the missionary's life in danger, and that the Indians of Acoma and Cia wished to go to the padre's rescue, which he did not permit, fearing that the hostiles on hearing of the approach of the force would kill the padre. He thought the Zuñis might be easily subdued, having no water on the peñol;* but if they were not conquered the whole western country was lost, as the Moquis were at the bottom of the movement.†

Upon this, Fr. Juan was taken from Zuñi and escorted to Santa Fe, on March 4, 1703. The same year Cubero's term of governor expired, and Vargas was reappointed, he having held that office prior to Cubero's term. In November, Fr. Juan urged Vargas to re-establish the mission among the Zuñis, with whom the padre had kept in communication; but

*) Large or huge rock; augmentative form of *peña*, rock.

†) Arch. N. Mex. Bancroft, "History of Arizona and New Mexico," p. 226, footnote.

the governor lacked faith in the good will of the Zuñis, or at least found no time to attend to the matter during his brief rule. He was taken suddenly ill on a campaign against the Apaches, died at Bernalillo on the 4th of April, 1704, and was buried at Santa Fe in the parish church.

At the time of De Vargas' death the condition of affairs in New Mexico was not very encouraging. Raids and depredations by Apaches and Navajos were frequent, the Moquis were defiant and ready for revolt, the Zuñi rebels were still on their peñol, and the presidial soldiers were receiving short pay and stood in great need of clothing, arms and horses. The viceroy appointed Don Francisco Cuervo y Valdês governor *ad interim*. Early in 1705 Fray Juan Garaicochea succeeded in getting back to Zuñi, induced the rebels to come down from Ta-a-ya-lone, where they had been since the killing of the three Spaniards in 1703, and again settle on the plains. On April 6th they surrendered to Captain Don Roque Madrid, and renewed their oath of allegiance. In September of the same year the Spaniards found a knotted cord at Zuñi, which reminded them of the gory days of 1680, when a similar device was employed by the revolutionists to fix the day of the rebellion, but nothing came of it.

At this time the Moquis showed considerable hostility, frequently making attacks upon the Zuñis and raids into their territory. The Zuñis being now apparently peaceful citizens and good Christians, Captain Juan Roque Gutierrez was sent to their aid with eight men in April, 1706. With this aid the Zuñis went to Moqui in May, killed two of the enemies, and recovered seventy animals. It seems that Fray Juan Garaicochea did not stay long at Zuñi; for in 1706 Zuñi was visited occasionally by Fray Antonio Miranda of Acoma. About this time the Zuñis requested that the garrison stationed at their pueblo be removed, which aroused suspicion and also fears of a general uprising in the west. A council at Cia, in April, 1707, resolved to withdraw the frontier garrisons to Santa Fe for recuperation of the horses, and thus the West was again abandoned.

Several months later, in August, there was again a resident missionary at Zuñi, Fray Francisco de Irazabal. A new Governor had been appointed, Don José Chacon Medina Salazar y Villaseñor, marques de la Peñuela, who turned his attention to the Moquis, whom he thought had been treated too harshly by his predecessor. He sent an embassy of Zuñis to Moqui with an exhortation to peace and submission; but the only reply to this message of peace was that a party of refugee Tanos and Tehuas, who lived among the Moquis, made a raid on Zuñi.

During the year 1709 the Navajos became very restless, sacked

the pueblos of the Jemez, and boldly raided other pueblo districts. Lieutenant-General Hurtado led an expedition against them, defeated them, and forced them to make a treaty of peace. His chief aim seems to have been the protection of the Zuñis, as may be gathered from the following inscription on El Morro: "On the 5th of the month of June of this year, 1709, passed by here, bound for Zuñi, Ramon Paez Hurtado."

In May, 1713, Padre Irazabal reported that a Zuñi Indian had been instigating the Acomas and Lagunas to kill their missionary, Fray Carlos Delgado, on account of his anti-pagan zeal, but nothing could be definitely proved. In October of the same year, Captain Serna, with 400 soldiers and allies, put an effective check upon the raids of the Navajos by defeating them in their own country; at the same time warning the Apaches to desist from their depredations.

Padre Irazabal was still missionary in Zuñi in 1713, when he obtained permission to send two Zuñis with letters to Moqui to exhort them to become good and peaceful Christians. They found the Moquis willing to make peace and form an alliance with the Zuñis, but the controlling element under a chief of Oraibe had no desire for the friendship of the Spaniards. The Moquis continuing hostile and aggressive, Governor Don Feliz Martinez marched against them in 1716 with sixty-eight soldiers, accompanied by the Custodio Padre Antonio Camargo, the Alcalde of Santa Fe, and a force from Albuquerque and La Cañada, by way of Zuñi. The following inscription is to be seen on El Morro: "In the year of 1716, on the 26th of August, passed by here Don Feliz Martinez, Governor and Captain General of this Kingdom, to the reduction and conquest of Moqui; and in his company the Reverend Father Fray Antonio Camargo, Custodian and Judge-Ecclesiastic." A commission of Zuñis was sent on ahead, and some of the Moquis seemed willing to submit, while the people of Walpi and Tanos refused. Two fights occurred in September, in which the Indians were said to have been defeated, but the expedition was a signal failure.

Nothing more is heard of Zuñi till in 1726, when it was visited by Ensign Don José de Payba Basconzelos, who left a record of his visit on El Morro: "By here passed the Ensign Don José de Payba Basconzelos, the year that he brought the Town-council of the Kingdom,* at his own expense, on the 18th of February, of 1726 years."

Ten more years pass by, when we read the following inscription on El Morro: "On the 14th day of July, 1736, passed by here the General Juan Paez Hurtado,† Official Inspector, and in his company the Cor-

*) New Mexico.
†) Son of Don Ramon Paez Hurtado, mentioned above.

poral José Truxillo." The next year, 1737, is marked in the history of Zuñi by a visit of the Rt. Rev. Bishop Elizacochea, of Durango, Mexico, to whose diocese New Mexico then belonged.‡ Following is the record of this visit on El Morro: "On the 28th of September, 1737, reached here the Most Illustrious Sir Dr. Don Martin Elizacochea, Bishop of Durango, and on the 29th day passed on to Zuñi."

In 1738 the new Governor Don Enrique de Olavide y Michelena made a tour of all the pueblos, announcing at each one his presence and calling upon all who had any grievances against the alcaldes, or against individuals, to make them known to him. On this visit he also called and stopped at Zuñi.

From now on reports concerning Zuñi become very scarce. The following is a summary up to 1800: From 1744-1748, Zuñi is reported by one authority as having 150 families, and by another 2,000 souls. It then had two priests, one of whom was Padre José Toledo. In 1760 Bishop Tamaron gave the population of Zuñi as 664. From 1774-1778 Fray Silvester Velez Escalante was missionary at Zuñi; from 1779-1780 Fray Andres Garcia was stationed there. In 1788 Fray Manuel Vega Ilzarbe reported 1,617 inhabitants at Zuñi, and Fray Rafael Benavides was stationed there as missionary; Fray Daniel Martinez held the same position in 1792. In 1793 Revilla Gigedo gave the population of Zuñi as 1,935, and from 1798-1799 it was reported as 2,716.

Fulfill Your Mission.

The bird praises God by singing; the flower pays tribute in fragrant incense as its censer swings in the breeze; the tree shakes down fruit from its bending bough; the stars pour out their silver beams to gladden the earth; the clouds give their blessings in gentle rain; yet all, with equal faithfulness, fulfill their mission.

So, among God's servants, one serves by incessant toil in the home, caring for a large family; another by silent example, as a sufferer, patient and uncomplaining; another with the pen sending forth words that inspire, help, cheer and bless; another by the living voice whose eloquence moves men and starts impulses to better, grander living; another by the ministry of sweet song; another by sitting in quiet peace at Jesus' feet, drinking in His spirit and then shining as a gentle and silent light, or pouring out the fragrance of love like a lowly and unconscious flower; yet each and all of these may be serving God acceptably, hearing at the close of each day the whispered words, "Well done."

‡) New Mexico belonged to the diocese of Durango till 1852.

Pious Union in Honor of the Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*

A New Series of Short Instructions.

(By Rev. Fr. J. M. FINIGAN, O. S. F. C.)

I. "I Believe in the Holy Ghost."

OUR holy Faith teaches us to believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son; Who together with the Father and the Son, is adored and glorified Who spake by the Prophets. Moreover, that the Holy Ghost is equal to the Father and the Son, for He is the same Lord and God as they are: "The Father, the Word, and the Holy Ghost—and these Three are One." (I John, v., 7.) We believe also that the Holy Ghost is "the Spirit of Truth (John xv., 26), Who teaches us all things necessary for us to know, in order that we may attain eternal life; Who imparts to our soul, through Christ's merits, sanctifying grace, and with it the right and title to heaven; in a word—that, without the grace of the Holy Ghost, we cannot believe, hope, love, or repent in a manner profitable for justification in grace. Now, you are seriously asked: "Can you thus believe in the Holy Ghost, and refuse to try to love Him with your whole heart, mind, soul, and strength?"

Commence, then, the "New Year" well, by joining the *Pious Union* established in His honor. Think! It is the Holy Ghost Who made you a child of God and brother of Jesus Christ. *Special devotion to Him*—which is the sole object of this Pious Union—will make you realize this heaven-born dignity more and more and urge you on to conduct yourself in a manner befitting a child of God and a brother of Jesus Christ. It is the Holy Ghost Who made you a member of God's true Church. Special devotion to Him will make you value the grand privilege of belonging to the one, true fold, and induce you to live and die as a worthy and zealous member of Christ's flock. It is the Holy Ghost Who clothes your soul with the garment of sanctifying grace. Special devotion to Him will make you love and esteem this priceless treasure above all, and employ all means to preserve and increase it.

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.

(For St. Anthony's Messenger.)

Are You a True Christian?

WE often read in the life of Our Dear Lord how kind and good He was to all, and that He extended a loving heart and a helping hand to all who appealed to His mercy. The Church He has founded is for all nations; the blessings of Holy Religion are not confined to one place or to one people. But if we claim to be followers of Christ, and if we want to share in the blessings of God in this new year, we must do two things above all. We must profess our faith openly and live accordingly; and, secondly, we must be kind and good towards those who are not of our faith.

If we are true children of the Catholic Church, and not hypocrites, we must accept her teachings without the least doubt; we must be fully convinced of the truth of her teachings, so that nothing in the world can shake us. St. James tells us in his Epistle, that he who prays should ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, which is moved and carried about by the wind. The Heavenly Founder of our holy religion, Jesus Christ the Son of God, the precautions He has taken to preserve this faith, this teaching incorrupt, must give us the greatest security that our faith is the true faith. What consolation must we not find in His assurance that He is with us all days even unto the consummation of ages! And again, the great promise to send us the Paraclete, the Teacher of all truth. Who shall protect the Church that the gates of hell shall not prevail against her! Now, all this being so true, we must not be content with a superficial knowledge of our holy religion, but must strive to become more and more acquainted with her teachings, enter into the meaning of her ceremonies and be filled with her spirit; then alone can we be living children of the Church. The Church need not fear investigation, neither must she hide under the bushel, for she is the Church of Christ, and Christ is the Light of the world. Of each

and every Christian the great Apostle St. Peter says in his first epistle: "Sanctify the Lord Jesus Christ in your hearts, and being ready always to satisfy every one that asketh you a reason of that hope which is in you." From this it is clear that we should know what we believe, and what gives us the hope that in Christ we shall arise to a new and better life. Whilst it is true and easily understood that not everybody has the same talents, the same understanding, and hence cannot be so well instructed as some others, still we must, according to the gifts God has seen fit to give us, try to be well learned in our holy religion, so as to be ready at all times to make answer to such who are seeking the truth. The best school for learning his religion the true and good Christian will find in his own church at divine service. He will not be content with listening to the sermon, which would do little good, but he will ponder over that which has been said, he will apply it to himself, and in the course of time will gather much valuable instruction to make himself a practical Catholic, something badly needed in our days. From what I have said, you will easily understand that such people who go to Holy Mass on Sundays and bother themselves preciously little about the Word of God, and year in and year out never make an attempt at hearing a sermon or an instruction, are in reality very poor Catholics. Ask them why we believe in purgatory, or why we invoke the Saints of heaven, or some other doctrine of the Church, and their answer will be either wrong, or at least a very poor one, so that they have all reason to be ashamed of their ignorance. The Church is not to be blamed, for the clergy of the Catholic Church does its full duty, and as for books of instruction, the market is full of them. But the trouble is, that so many of these lukewarm Christians think and believe that they are sufficiently instructed and have nothing more to learn! And so it happens at time, that they ask the Priest to baptize a dead child, or when they act as sponsors at baptism, cannot say the Creed or the Our Father!

Whilst we must appreciate the gift of holy faith, let us not judge those to whom God has not given this treasure. We must remember the words of St. Paul: "Let every one prove his own work." And again, in his Epistle to the Romans, he tells us: "But thou, why judgest thou thy neighbor, thy brother? Why dost thou despise thy brother? For we shall all stand before the judgment seat of God." Hence, to be a good Christian, we must love those who are not of our faith as much as ourselves; we must not refuse to do them a favor if we are able to do it; we must never despise them or treat them harshly on that account. Did not Christ heal the servant of the heathen ruler? Did he refuse because this man was not a Jew? How many really understand this secret of true love, of real charity? Many are quite

willing, in words, to help their neighbor; but when it comes to practical charity, they cannot be found. The world is full of deadheads of this kind, who when asked to do you a favor, will have a thousand and one excuses not to do it. And others, again, will do you a favor, but with such reluctance that you can scarcely appreciate their kindness. He who really loves his neighbor will not ask about his religion, as that is none of his business, but he will be glad to dry the tears of the weeping and clothe the naked, and feed the hungry one for the love of the One God, the Father of all mankind. He will do it quickly, for God loveth the cheerful giver; he will do it with a loving heart, as there is no better proof in this world that we are children of Christ than the love of our neighbor. How much happier would this world be if this lesson of Christ was better understood and practiced by all who are looking for heaven. How much sorrow would fade away, how many a burden would be lightened if we had this love of Christ *more* in our hearts than upon our lips!

Let this, then, be your resolution for the New Year: "I will love my neighbor from my whole heart; I will never refuse to grant him what I myself should desire, and above all, I will never despise anybody on account of his belief, but leave it to God, who alone is the Judge of the living and the dead."

Do this, and the New Year will be filled with graces and blessings for you and your family, which I wish you from my whole heart.

B. B.

(For St. Anthony's Messenger.)

Plain Truths Plainly Told.

WE would like to have now a nice little confidential talk with

Our Boys,

for we fairly and honestly believe that Our Boys are worthy—and certainly more than deserving—of a little space in St. Anthony's Messenger. Perhaps the Boys will take a greater liking to the Messenger when considered a little more and honored with a special heading and thought.

Again, it is good policy to look after Our Boys, and hold the lines on them, otherwise they might, like a colt in the pasture, jump over the fence, or hitched in the harness, kick over the traces.

"Ah, yes, it's always the Boys!" Now, please, don't lose your temper right at the start! Don't you see that we have a great respect for Our Boys? On purpose we spell "it" with a capital "B"; and we

call them "Our Boys" just because we love them! And speaking of Our Boys, we don't mean the Boys in knee-breeches only; we include the young men, too. Just for the sake of love and preference we call them familiarly "Our Boys."

Of course, we may—in the course of our series of articles—say one or another thing to Our Boys which may not be exactly to their liking; but, at the same time, all is well-meant, and Our Boys may rest assured that we do not care to put them in a frame of mind to find a pretext for booming the coffin trust. But "if you hear a fellow railing, just look through his stock of caps, and you will find one that will fit the knot on the end of his neck."

To begin with, we would like to impress on Our Boys that

Religion and Christian Duties

do not lay an objectionable obstacle or a restrictive restraint to their happiness. No, indeed; religion intends to make men happy in this world, and above all, in the next. By no means does religion make man look gloomy—who seems sorry he was going to be saved; and consequently, we want Our Boys to look and to feel and to be as happy as if they had just drawn the capital prize in a lottery, or made a "home-run" in a game of baseball. Yes, Heaven is the prize of a useful, Christian life; Heaven is our real home for which we must make a run on the very strike at every ball of temptation! And, really, temptations are so manifold in this wicked world; particularly alluring to Our Boys, and therefore so very dangerous. We cannot deny it, it is too true Our Boys must fight a hard battle quite often, and even almost continually, against all kind of seducible temptations surrounding them in the walk of life. Only a strong and determinate will-power, governed and ruled by thoroughly Christian principles, will enable them to hold aloft the flag of triumphant victory!

May Our Boys be convinced of the

Necessity and Nature of Duty.

"From the idea of duty, no one may well emancipate himself, and be insensible to the importance of that idea. Duty is inevitably inherent in our being. Of this conscience warns us when we have scarcely attained the use of reason; this it urges with still greater force as our reason increases, and always with renewed energy in proportion to the expansion of that faculty."

"In like manner all external things teach us this truth, inasmuch as all things are governed by a law, harmonious and eternal—all have one and the same destiny, namely, to show forth the Wisdom, and execute the Will of that Being—God—who is the Cause and End of all."

"Man likewise has a destiny, a nature; he must needs be what he

should be, else he is not esteemed by others, he is not esteemed by himself—and he cannot be happy. It is in his nature to aspire to happiness, to feel, to experience, that true happiness cannot be attained otherwise than through virtue, which means the practice of all that is required for our well-being, in accordance with the system of the universe, with the intentions of the Creator."

Mark well, dear Boys! "If in our moments of passion we are tempted to designate as our well-being that which is in opposition to that of others, in opposition to good order,—in opposition to the Law of God, in opposition to the Commandments of God and the precepts of the Church,—we cannot, nevertheless, persuade ourselves to that effect; conscience proclaims the contrary—conscience persecutes with unceasing reproaches, night and day. Our passion once calmed, all that was opposed to the good of others, to good order,—opposed to the Commandments of God and the Precepts of the Church, invariably inspires us with horror."

In fact, the road of the sinner is a hard one, and there is no rest for the transgressor!

"The performance of duty is so essential to our well-being, that even sufferings and death, which seem to be our most immediate ills, become a source of delight to the generous man, who suffers and dies with the intention of benefiting his fellow-man, or of accomplishing the adorable Decrees of the Omnipotent."

"Man, being as he ought to be, is consequently the definition of duty, and at the same time that of happiness. This truth religion sublimely expounds, when she says that he was made to the image and likeness of God. His duty and his happiness consists in being as that image, not desiring to be aught else, endeavoring to be good, because God is good, and has awarded him as a destiny to aspire to the practice of all virtues, and become like Himself."

These words of Silvio Pellico, with an additional few of our own, are worthy to be committed to memory by Our Boys. But it is not enough to have the Catechism of religious or Christian doctrine in the head only—since the best catechetical scholar can be the greatest scoundrel, as the most educated lawyer may be the smartest rogue! It is not so much the theoretic who can hope success, but the practical man will reap the best rewards for his industrious work. And thus the theoretical Christian may be good, but the practical one is certainly the better.

You must stand at your post; you must stand for your religious conviction and Christian principles; you must be true and faithful to your duties as a Roman sentinel although the heavens rain fire and brimstone!

(For St. Anthony's Messenger.)

The Only Monastery of Native Franciscan Brothers in Southern India.

(By a Flying Visitor.)

T is no place at all, only a blooming rock," is the not very complimentary description Tommy Atkins once gave of Bellary, an English military station in Southern India. And it was to this place that I went on a visit, not to admire the rock—though it is not without beauties of its own—but to go and see the really beautiful Catholic Missionary enterprise of which Bellary is so rich.

The Fathers of St. Joseph's Society—better known as the Mill-Hill Fathers—here conduct a flourishing boarding-school and beautiful orphanage for European and Eurasian boys, whilst the Sisters of the Good Shepherd are doing the same useful and charitable work for girls.

The parish church of St. Lazarus is a fine, substantial building—whilst the military church and the chapel in the Fort are also a credit to the Priests in charge. The work carried on by these good Priests and holy Nuns is one of great self-sacrifice, and God visibly blesses their generous labors. It is not about them, however, that I wish to write today, though they would make a most worthy subject for a sympathetic article. I now want to introduce to you something unique, viz., the only community of native Franciscan Brothers in these parts of India.

The monastery is not old as yet. It was founded about twenty years ago by the present Superior, Brother Anthony, a native of Pondicherry. This good Brother, who received me with a hospitality worthy of the best traditions of his Order, started life as an overseer when the railway line was under construction. His remarkable skill as an architect and builder he is using now, for the greater glory of God, by assisting the priests in building chapels and churches. I hear that a large domed church at Phiranqipuram is a veritable monument to his name; other churches he set out and constructed, and now he is engaged in building a beautiful chapel at Guntur, an up-country Indian town of some importance. The monastery in which the community lives was also built by the Superior himself.

It may be difficult all the world over to provide for our Catholic girls, yet it is a common experience that it is still more difficult to provide for the boys. There is a host of devoted Catholic Nuns, who dedicate themselves entirely to the spiritual and bodily welfare of the

girls, but the number of Brothers is comparatively small. It must have been a great blessing, therefore, when this community of native Brothers were found ready and willing to undertake great and good work for native Telugu boys.

It is impossible for every individual Priest to provide locally for the boys who are seeking higher education and training, but they can send them to the Brothers at Bellary, who have opened a boarding-school for these boys. The boarding fee has been fixed at three and a half rupees a month—just a little over one dollar. Certainly this is a mere pittance, and by far not sufficient to cover the expenses, especially at present that famine prices are charged for foodstuffs. When the Brothers opened their institution, rice sold at seven measures for a rupee, but now they only get five, and the boys' appetites have not diminished proportionately. And even this little not all the boys are able to pay. Some Priests make themselves responsible for the boarding fee of a few boys, and others again are taken on free by the Brothers. "God will provide," is Brother Anthony's motto; and like his great namesake, he feels unbounded confidence in Divine Providence. Hindu boys, who are well-disposed towards our holy religion, are never refused, and several of them have found already in this Franciscan monastery the kindly light which leads them on the road to Christianity and heaven. Many old Bellary boys, I was told, now occupy good government employments in the revenue and telegraph departments; others are employed at the railway and post-office; and above all, four of them are now continuing their studies at the Papal Seminary at Kandy, and will be Priests in course of time, by the grace of God. And if all are agreed on the point that native Priests will have to convert their countrymen, then it is evident what a great blessing this monastery is to the Mission of Madras. Besides native Priests, this monastery has been very fruitful in forming native Catechists—i. e., young men who are in the employ of the Priests and instruct the catechumens and new converts in the great truths of our holy religion. When these men do their work well, then the future of such a new Christian village is secured and gradually the new converts follow in the ways of the old Christians. The caste distinction, which still holds its sway over India, makes this work very difficult. The pariah (non-caste) Christians more especially want looking after, as nearly all of them are recent converts, and when the time comes that the Brothers devote themselves to this work, it will be a bright day for the Catholic Mission among the Telugu. The Brothers told me that they are ready and prepared to do so, but their number is still too small and the state of their finances does not allow them as yet to develop as rapidly as they would wish to do. The community, at the

time of my visit, consisted of four Brothers and two aspirants. The founding of a second house was under contemplation; perhaps this good intention has been realized already by this time.

The Brothers are also in charge of the parish school, with an average attendance of over two hundred children. The English government allows a grant to schools, but it does not amount to much. A qualified teacher gets the princely allowance of three rupees *a month*—exactly one dollar; and for each child half a rupee—i. e., 16 cents *a year*, is allowed. I thought the Brothers made a mistake when they gave me these particulars, but the information was quite correct. In lieu of these grants the Brothers give their services free—though, of course, it is not a paying concern. As a consequence, this native community of Franciscans follow closely in the footsteps of the poor man of Assisi—they are truly apostles of poverty, but also seraphs of love. But let us go and see the other buildings.

A square building is the printing house—small in dimensions, but great in usefulness. Whilst education is spreading, it was necessary to provide the Christians with books in the vernacular, and Brother Anthony seeing this, undertook the new work. The Teluqu alphabet is a very complicated affair; it consists of over two hundred different signs. Composing, therefore, is a work of great skill and patience. Moreover, the native Christians, on the whole, are too poor to spend much money on books; so the printing firm only goes to swell the list of very useful but unprofitable and unpaying concerns. I was shown a "Life of S. Francis of Assisi," in Tulugu. It looked very wonderful to me. But it was to me a book closed with seven locks.

A small chapel in honor of S. Anthony is the Brothers' pride, though the roof is of camboe and mud and the walls are only ten feet high. Here again the motive is charity. The Brothers collect alms and St. Anthony's bread for the poor, who know so well the sound of the small monastery bell.

I was also shown the well—a fine piece of work, by sheer hard work excavated right through the rock. In a place like Bellary water is a great consideration; it is sold by measure, so precious it is, as wells are very few and costly. The English garrison have their own wells, but no outsider is allowed to draw water, for fear that the supply may run out. If the Brothers had to buy the water required for themselves and the boys, the monthly bill would amount to several rupees, but Brother Anthony's well now provides for them all.

These few lines—a grateful remembrance of a couple of happy days—may prove interesting enough to make you remember this devoted little band of Indian Franciscans in your prayers and charity.

For Our Young Folks

The Two Sisters.

(Written for St. Anthony's Messenger by B.)

CHAPTER XI.

Natalie Finds Her Mother.

AS Harry had consented to leave again for college, to the great joy of his mother, without the usual stormy protest, there was no reason why Natalie should not fulfill her engagement with the Gray family. Mrs. Gray treated her with maternal tenderness, and Aunt Eliza had never been known, since the happy days of her youth had been blighted by disappointment, to treat anyone with such unvarying kindness. She was more earnest than ever in her search for truth. Natalie often reminded her, when she found it hard to realize certain dogmas, that faith was a gift of God, and must be sought by fervent prayer.

When the sweet May bells rang in the advent of the glorious springtide, Aunt Eliza repaired to the church of Mary Immaculate to receive baptism. It was one of the happiest moments of Natalie's life. Harry, when told of the "miracle of the twentieth century," as he termed it, informed Natalie that perhaps ere long, if "she did the praying and he'd do the reading," he might join Aunty in the Pope's rear guard.

The young girl visited the church more frequently than ever. Her happiest hours were spent before the shrine of the Sacred Heart. During one of these happy visits, she observed an elderly lady of very distinguished appearance, who seemed, like herself, particularly attracted by the love of the Sacred Heart. She seemed to be pleading earnestly to the Author of every good for some special favor. She prayed with great fervor, and frequently placed at the sacred shrine the rarest and most beautiful flowers. Natalie felt herself instinctively drawn to the lady, but as yet no opportunity of forming a closer acquaintance had presented itself. The day had been bright and lovely, when quite suddenly the sky was overcast and a heavy shower fell, beneficent indeed to the parched earth, but not quite as welcome to the crowds bent on business or pleasure.

Natalie was on her way from her evening visit to the church, when she met the lady who had interested her, exposed to the drenching rain. Fortunately, Natalie had come out provided with an umbrella. She advanced to meet the lady, and addressing her in a voice which Madame thought the most melodious she had ever heard, begged her to accept her umbrella.

"But, my dear child," answered the smiling old lady, "I should in that case expose you to the effects of this heavy shower."

"Pardon, Madame, the umbrella, if deftly held, will suffice for us both. Moreover, I reside but a short distance from here, and would be happy to have you remain with us until the rain is over."

"You are most kind, indeed, my dear young lady, but I must not give you too much trouble. If you will accompany me to the stand at the next corner, I will take a cab."

"What a musical voice," thought Natalie; "and the accent is distinctly French." She longed to become better acquainted with the lady. The storm and crowd, however, precluded further conversation. The lady, before entering the cab, thanked the blushing young girl very graciously, and presented her card. Natalie accepted it, but was so engrossed in gazing into the still handsome, high-bred face of her new acquaintance that she placed it in her case without further examination. At supper that evening she was silent and thoughtful.

"What's the matter, Natalie? You are in a brown study again," observed Mrs. Gray. "Miss Natalie is becoming sentimental, I fear, since she was South. And so preoccupied at times that all her sprightliness seems to have forsaken her."

"I presume," said Mr. Gray, "the high-toned and superfine French society—"

"Excuse me, Mr. Gray," interrupted Natalie; "my present reverie is occasioned by a casual meeting with one of the handsomest and most aristocratic French ladies that I ever met. What is more remarkable, she reminds me vividly of someone I must have known in my childhood."

"Dear me, Natalie, don't indulge in day dreams," warned Mr. Gray. "We must never again consent to her visiting New Orleans, my dear," he decided, addressing his wife.

"Oh, what will become of Valerie in that case?" gasped Natalie.

"Why, she must come to our good Northern city, so staid and so sensible, without a grain of sentiment or romance. We are too much bent on business and pleasure to trouble about such ethereal aspirations. But, bye-the-bye, what is the name of your princess in disguise?" he inquired.

"Really, I was so lost in admiration that I did not even look at the card; but here it is," and with a stifled cry she handed it to Mr. Gray.

"'Eugenie de Beaumont.' How singular! Why, Natalie, you are almost in a swoon!" cried Mrs. Gray.

Aunt Eliza supported the young girl. "Come, come, my dear; you must not imagine you are the only Beaumont in the universe. I

suppose there are about three hundred in our cosmopolitan city, and thousands in Paris, likely enough."

"I know it is foolish of me to be so overcome by a chance coincidence," said Natalie, smiling faintly.

"Come, brace up, Natalie; this incident may be the means of obtaining certainty on this point. You have the lady's name and address. Mrs. Gray will drive you to her residence tomorrow. Certainly the stranger will not object to give you the necessary information in order to set your mind at ease," said Mr. Gray, kindly.

This was a sensible view of the matter. Natalie accepted it gratefully, and after some further conversation on the subject she retired to her own apartment. Mrs. Gray wished her affectionately a good night's rest and sweet dreams. The kindly wish was not realized, however. No sleep came to calm the tumult of suspense—and how the weavy hours of night lagged so slowly by! Would the morning sun ever chase away the dark clouds that shrouded that leaden sky? What a torture is not night and darkness to those who suffer in mind or body! At last the gray dawn appeared, and slowly the pall was lifted from the smiling face of the sunlit heavens, and the slumbering earth awoke to the glad psaltery of the woodland minstrels and the sweet rhythm of the pearly waters.

The duties of the morning over, Natalie with beating heart set out, accompanied by Mrs. Gray, for the residence of the lady who had so strangely impressed her. Mrs. Gray, who shared Natalie's hopes concerning the lady's identity, considered it more prudent to send in her own card, and not Natalie's. Never before had the young girl struggled so bravely to control her feelings.

The revelations of the next few moments might result in rendering her supremely happy or in bringing her the keenest disappointment of her young life. She flushed and paled by turns, and trembled so violently that Mrs. Gray felt quite alarmed.

"Why, Natalie, my darling, I never before saw you so excited. Strive to regain your self-control, dear; what will the lady think?"

At this moment Madame de Beaumont entered. Her whole bearing was that of the grande dame. She recognized Natalie immediately, and advancing, greeted her graciously.

"Ah! my young friend and protectress in yesterday's unexpected shower! That is most kind that you have called on me. Will you introduce me to your mother, my dear?"

"Madame, this lady is not my mother; I am governess in her family," she answered, tremblingly.

"Rather, Natalie is one of our family, and altogether indispensable

for the comfort and happiness of my two younger children," corrected Mrs. Gray.

"Natalie, Natalie, sweet name!" and a look of tenderness and yearning was in the dark eyes. "It is not a common name amongst Americans."

"Natalie belongs to a French family," said Mrs. Gray.

"Indeed! that is interesting. Dear child, you are then my countrywoman. 'Natalie,'" she repeated, and she seemed to linger tenderly, sorrowfully, in pronouncing the name evidently so dear to her. "Will you kindly, my dear young lady, favor me with your family name?"

"Natalie de Beaumont," the girl replied, trembling violently.

"Beaumont!" the lady exclaimed, while every trace of color fled from her face. "Oh, it may be a mere coincidence," she murmured; "but the face! My God! my God! child, speak!" Then she asked, hurriedly: "Have you a sister?"

"Yes, dear lady; a darling, darling sister."

"Her name?" gasped the lady.

"Valerie de Beaumont."

"Be seated, dear Madame," urged Mrs. Gray, kindly; "you are trembling and terribly agitated."

"Such a coincidence—such a coincidence, child!" interrupted Madame de Beaumont, scarcely heeding Mrs. Gray's words. "Do your parents reside in this country?"

"Alas, Madame, I do not know," answered Natalie, weeping. "I have been separated from my dear parents for years; indeed, I have but a faint recollection of them. At times I think it is but a dream."

"Child, do you not know who your parents were?" the stranger asked, breathlessly.

"Valerie says they were the Count and Countess de Beaumont, and loyal servants of our martyred King," said Natalie, as she raised her sweet, sad eyes to Madame de Beaumont's troubled face.

"Where child, where is Valerie?" Madame, pardon my haste, but I must see this young lady forthwith. Conduct me to her, child," she said, almost imperiously.

"My sister is in New Orleans; it is but lately that I had the happiness of finding her."

"In New Orleans—in New Orleans. I must send—or go immediately to her. I think she has the key to this mystery. Have you nothing, my dear, by which your parents could identify you?"

"Nothing, Madame, but this medallion, which I prize more than words can express. By it I hope to find my beloved parents." She handed the medallion to the lady.

For a moment she regarded the miniature fixedly. Then with a

glad cry of thrilling ecstasy, she clasped Natalie to her heart. "My child, my precious, my own sweet babe!" and she kissed the fair brow, the rosy lips, again and again.

"My mamma, my beloved mamma! at last! at last! Oh, I knew Our Lady would plead with the Sacred Heart to unite us once again! Oh, my darling mamma!" and she clung to her as if she would never again let her go.

"What bliss, what bliss!" murmured the happy mother; "after so many long years of weary waiting and suspense, when hope's blessed ray which had hitherto sustained me was beginning to burn low in my sad heart! Oh, my darling! And such a treasure as this petite mignonne!" and it seemed she would never weary of caressing the sweet girl, whose lovely face seemd transfigured with rapture.

"Pardon, Madame, pardon the transports of a bereaved mother, who has at length found her lost darlings."

Mrs. Gray was weeping, with mingled feelings of joy and sympathy.

"My father, oh, my beloved father?" asked Natalie, tremulously; "where is father?"

"Thanks be to our good God, ma chère, he has been preserved to us, I might say miraculously, through countless dangers. He will be with us in a few days. But Valerie, my darling child, how I yearn to clasp her with you, dear love, to this heart, which so long hungered for the sight of my darlings; when it is granted me to press you both to my heart, it seems I could willingly join in the triumphant vesper canticle of Blessed Simeon 'Nunc dimittis'—"

"No, no; not in a vesper canticle, sweet mother mine. It is now morning—bright, beautiful, lovelit morning for us; we would not depart hence for years, many happy years."

"I will write to Madame Froissart, the good lady with whom Valerie is living, to break the glad news gently to her, and then send her up under proper escort," said Natalie, joyfully.

"Don't attempt to write, Natalie; you are in such a perfect delirium of happiness, you must not be taxed by business matters," suggested Mrs. Gray, thoughtfully. "I will inform Madame Froissart of this happy event."

"Dearest mother, you are my only sweetest mamma, but this dear lady has been the best of mothers to me, next to dear old Mother Merton," and she embraced Mrs. Gray fervently.

"Noble lady," said Madame de Beaumont, "may God in His bounty repay your goodness to my darling girl, for we never can. Be assured, however, that the Count will beg leave to remunerate you for your kindness to my petite chère."

"In which case both Mr. Gray and myself would consider ourselves

insulted. Natalie has been the sunshine of our home. Her present good fortune will, I regret to say, prove a source of bitter grief and disappointment to my little ones," said Mrs. Gray, with great feeling. Did Harry's devotion not occur to her?

"Oh, my sweetest mamma will not separate me entirely from my little friends. Mamma, dear, the sweetest of little maidens, golden-haired Elsie, and the handsomest and noblest of little lads, though a trifle reckless, is Don," said Natalie, enthusiastically.

"Since you love them so well, they must have a place in my heart also, my own sweet treasure," said Madame de Beaumont.

Mrs. Gray would now write and forward her letter to Madame Froissart without delay, while Madame de Beaumont was to rest till evening, after the exciting scenes of the morning. Natalie, of course, was to remain with her mother until the Gray carriage called for them in the afternoon.

The happy mother embraced Mrs. Gray affectionately. Was she not the benefactress of her cherished daughter? She was becoming eloquent in her expressions of gratitude, when Mrs. Gray smilingly interrupted her.

"Dear Madame, say no more on this subject. Natalie has repaid me amply by her devotion to duty and her unvarying kindness to our children for any favors we may have shown her."

Mother and daughter accompanied her to the carriage, and with true French enthusiasm Madame began again pouring forth her thanks; but Mrs. Gray, kissing Natalie lovingly, waved her hand playfully, exclaiming: "No more, no more, dear Madame; this is henceforth a prohibited theme in our circle."

[TO BE CONTINUED.]

Courageous Catholics.

Courage is a singularly magnetic virtue. The Catholic who stands fearlessly by the letter and spirit of his faith on all occasions, and who adds to courage those sweet flowers of true charity—patience, magnanimity and courtesy—is far surer of even a social success than is the mean-spirited compromiser. Courage and fidelity in the supernatural order imply the same qualities in the natural order. Men realize this. The loyal Catholic who is always modestly, unmistakably letting his light shine is doing more to disarm Protestant prejudices than he who takes pains to hide or soften those points of doctrine or discipline which he imagines Protestants dislike most. All the Church needs is to be known, and she should be known in her beauty by the brave, beautiful lives of her children.

St. Anthony's Department

St. Anthony's Ever Ready Help.

THE following interesting account of the marvelous cure of a little boy is taken from a letter written July 24, 1908, by the grateful father to his sister, who in turn transmitted it to the Editor of St. Anthony's Messenger for publication. For obvious reasons we omit to mention names and places. The father writes as follows:

"Since I last wrote to you, little B—— has completely recovered. Thanks be to God and dear St. Anthony! I consider his recovery very little short of a miracle. Here is the simple story of it. On Sunday, June 28th, I went to the doctor, who had been treating him almost daily for ten weeks, and got him to admit that his case was daily getting worse, although at first he had considered it a very mild case. The child's condition was then most pitiable. His tongue was so affected that he could scarcely talk, and we could hardly understand a word he said; he was doubled up and bent in one side, so he could hardly stand; his right arm hung lame by his side or partly behind his back; his right foot was dragging in such a way that it was painful to see him trying to walk, and he stumbled continuously; one of his eyes was assuming a peculiar, frightening look, and his head was drooping; his hands were so affected that he could not feed himself or arrange his clothes. That evening I took him to another doctor, who has been my wife's physician, and from there I went with him to St. Anthony's Church, where the Benediction and service for the children were in progress.

I had written our petition on a piece of paper, which I folded and placed at the Saint's shrine, making a small donation, and promising so much more for the same purpose, in case the child was cured. We joined in fervent prayer to St. Joseph and St. Anthony, and upon leaving the church, I was sick at heart for the poor child. He could hardly compose himself to get in or off the street car, but to our great joy he slept well that night, and in three days was so improved that you could scarcely observe his affliction,—and in a short time he was well. On Sunday, July 12, I took him back to the church to return thanks for his recovery, and make the promised donation. Please thank God with us for his recovery!"

In a subsequent letter (of August 20th), he writes: "I am very glad to be able to inform you that our child is doing fine, and is evi-

dently as well as he ever had been. Thanks be to God and blessed St. Anthony! We placed the relic of Blessed M. Sophie Barat, you sent us, on him as soon as we got it, hung it on his scapular, and he is still wearing it. I hope that with God's help he remains well. We intend to send him back to school when it opens next month."

May this simple but truthful story, which actually occurred in our own country, encourage our dear readers in their devotion to St. Anthony and increase their confidence in the wonderful power given him by our dear Lord.

Notice.

Towards the end of this month we must send our annual report of the "Pious Union of St. Anthony" to Rome. We, therefore, respectfully request all who wish to join this "Pious Union" to please forward their names and their address as soon as possible to the following direction: St. Anthony's Messenger,
2526 Scioto St., Cincinnati, O.

A Happy New Year!

To all our readers, kind friends, generous benefactors, faithful contributors, and zealous agents we wish a blessed and happy New Year! May the Lord, through the intercession of dear St. Anthony, bless them all, help them in their needs, and give them His Holy Grace to fulfill well the duties and obligations of their respective state of life, and—if this should be their last year on earth—grant them a happy death and the everlasting joys of heaven!

St. Anthony's Messenger.

St. Francis and His Protestant Admirers.

A Protestant minister in Lisbon, N. H., the Rev. Mr. Clapp, has encouraged the young people of his congregation to form a society, which he calls a St. Francis Fraternity. Its object is "to develop Christian life among its members, by healthy exercise of the body, mind and soul, and to do Christian work in the world, so far as they possibly can, by living honorably before all men, by helping the sick and the unfortunate and lending a helping hand wherever they may." It is interesting to note the growth among Protestants of appreciation of Catholic Saints. St. Francis of Assisi has long been a favorite with Protestants, and this great friend and follower of Christ has, we may be assured, interceded successfully for the souls of his Protestant admirers, so that admiration for him has developed into admiration for the Church which produced him, and has led to many conversions.—*Sacred Heart Review.*

St. Francis Seraphicus College.

A HAPPY NEW YEAR to all our benefactors! May the year 1909, upon which we have just entered, be one of copious, God-given blessings upon our College, professors, students and benefactors.

A few events of the elapsed year still remain to be chronicled. November 25th the annual Latin competitions were held. The successful prize winners of the various Latin classes were: Louis Abt, Aloys Lorenz, Joseph Marschke, Bernard Sander, John Grahek, Silverius Linfert and Albert Schulte. This test of their Latin competency has furnished ample proof that our students are not tardy in the study of Latin. The majority showed good proficiency and was commended by their Professors for the progress they have made thus far. Similar contests are held at intervals also in other important branches, in order to stimulate the students to constant assiduity in studies.

Preparatory to the feast of the Immaculate Conception our students observed a novena in honor of Mary Immaculate. Every morning special devotions were held in the College chapel, and in the evening the students participated in the solemn and impressive services in the adjoining parish church.

December 4th eighteen new members were received into the Sodality of the Blessed Virgin Mary by the Rev. Vice-Rector, Fr. Urban, O. F. M. An eloquent discourse, stimulating to earnest thought and reflection, was delivered on this occasion by Rev. Fr. Ermin, O. F. M.

On the feast of St. Nicholas, "Santa Claus" made his appearance at the junior students' boarding house. The boys marveled how well "Santa Claus" knew them individually, and also all their shortcomings and failures in the past. He remembered them all with a little present, but gave to some a striking and very tangible proof of his authority. After having admonished them to be good boys, he departed, promising to return at his annual visit next December.

As custom has it, the students of the graduating class were privileged to spend the Christmas holidays with their parents; this being their last Christmas sojourn at "home, sweet home," previous to their admission into the Franciscan Order.

On January 11th, classes will be resumed. The semi-annual examinations will be held at the end of the first term. Immediately following will be held the spiritual exercises of a three days' retreat for the students.

—THE current coin of life is plain, sound Sense.

Chronicle of the Order

Rome.—The memorable "Sacerdotal Jubilee" of Pope Pius X. has passed into history. During the great Jubilee Year the Holy Father has received innumerable manifestations of love and devotion from the Catholics of the whole world. Prayers, Holy Masses, and Communions have been offered up for the Vicar of Christ throughout Christendom; solemn services have been held in his honor in thousands of churches; great assemblies have passed resolutions of high esteem, and hearty congratulations and precious gifts have been sent to His Holiness by all ranks of human society from Emperors, Kings and Presidents of Republics down to the little children in the Catholic schools; the faithful have generously increased their offerings of Peter Pence for the solemn occasion, and an immense quantity of sacred vestments, chalices and other objects necessary for the celebration of the Holy Sacrifice have been forwarded to Rome for distribution among the poor churches of the world. What a wonderful display of unity and loyalty! No temporal ruler on the face of the earth could have evoked such enthusiasm. Princes and Prelates, Priests and People, the numerous Religious Orders —all united in showing honor and veneration to the successor of St. Peter, and the representative of Christ on earth.

Italy.—(Correspondence)—On Monday, October 26th, last year, the month's mind of the Most Rev. Archbishop of Urbino, John Mary Santarelli, O. F. M., was fittingly observed in the basilica of St. Mary of the Angels, Portiuncula, near Assisi. The body of the eminent Prelate who departed this life September 24th, arrived at the station below Assisi, and was brought in solemn cortege to Portiuncula where the Rt. Rev. Bishop of Assisi, Msgr. Luddi, O. P., celebrated a solemn Requiem in the presence of the Most Rev. Minister General Fr. Denis Schuler, O. F. M., of the Rt. Rev. Bishops Cerveira, O. F. M., and Baccini, O. S. F. C., many other distinguished Prelates, the Friars Minor of the Portiuncula, the representatives of the Capuchin and Conventual Fathers and a great concourse of people. The eloquent Fr. Augustine Molini, O. F. M., Lector of Exegesis at St. Anthony's International College of Rome, delivered an impressive funeral sermon, in which he paid a glowing tribute to the memory of his departed Confrère. After the Libera the prescribed absolutions were given by the Rt. Rev. Bishops Cerveira and Baccini; the Most Rev. Fr. General, the Vicar of the Chapter of Urbino, and lastly by the Rt. Rev. Bishop of Assisi. Thereupon the casket containing the mortal remains was borne in solemn procession to the local cemetery where the burial took place.

The deceased Prelate was born August 23, 1863, in the diocese of Assisi, of poor but pious parents. At the age of seventeen years he entered the Franciscan Order, and having finished his studies he was ordained February 28, 1886. After teaching philosophy and theology in the convent of the Portiuncula, and editing the *Oriente Serafico*, a monthly publication in the interest of the Third Order, he was called to Rome by the then Minister General, Fr. Aloysius a Parma, to act as Secretary General of the Order. In 1897 he was appointed Definitor General by Pope Leo XIII. of blessed memory, who then inaugurated

the reunion of the various branches of the Franciscan Order. Having served six years in this capacity, he again returned to his dear old convent at Portiuncula, and was later on appointed a member of the commission for the canonical visitation of the Italian dioceses by Pope Pius X. On August 8, 1904, the Holy Father raised the humble Franciscan Friar to the Archbishopric of Urbino. R. I. P.

England.—Whilst the great Eucharistic Congress took place in London, the Franciscan Capuchin Fathers, in characteristic fashion, were busy in ministering to the lowliest and poorest of the Catholic flock in the hopfields of Kent. This year a larger number of zealous Fathers have been engaged in these fields than ever before. Owing largely to the Congress, they have had fewer lay helpers this year than in previous years; and unfortunately, owing to a variety of causes, but especially to the weather, the distress among the pickers has been more acute and widespread this season than for many years past. The plight of many thousands of them has been pitiable, in the extreme. This, however, only served to enhance the splendid Catholic fidelity which the poor people showed by traveling long distances over heavy fields to Mass. Their warm appreciation of the good Fathers' ministrations more than compensated them for all they have had to go through.

Ireland.—The great Temperance Crusade in which the zealous Franciscan Capuchin Fathers in this country, at the request of the Irish Hierarchy, are busily engaged, continues to be attended with quite remarkable success. The Holy Father has signally blessed their good work. In an audience granted to the Most Rev. Fr. General, O. S. F. C., on October 7th of last year, His Holiness authorized the Fathers in Ireland to establish, wherever, with the approval of the clergy, they preach the Temperance Crusade, Sodalities similar to those already established in their own churches in Dublin and Cork. He further graciously granted in favor of those who join such Sodalities a number of precious Indulgences.

Canada.—The Rev. Fr. Christopher Fitzmaurice, O. F. M., who for the last six years had been stationed at the Franciscan monastery in Montreal, has left for his new field of labor in far-off Japan. Previous to his departure his many good friends, especially the Ladies of the Third Order whose director he had been for some time, tendered him an informal reception, and presented him with a chalice, a cruet-set, a kodak, and a large sum of money, accompanied by a well worded address in which they bid him Godspeed on his long and wearisome journey. Fr. Christopher made a very feeling reply, thanking them for their kindness and promising to remember them in his prayers.

On Sunday evening, December 6th, the farewell ceremony at the Friary took place. The sermon was delivered by Fr. Ethelbert, followed by Benediction of the Blessed Sacrament. Then came the blessing of the missionary's cross and the veneration of it by the congregation, the last and most touching scene being the kissing of the missionary's feet by the Fathers and Brothers of the Order. On Monday morning Father Christopher left at 8:45 for New York on the first part of his long journey.

United States—Cincinnati, O.—At the special request of the Rt. Rev. Rector of the "Catholic University of America," Washington, D. C.,

the Very Rev. Fr. Chrysostom Theobold, O. F. M., Provincial of the Cincinnati Province, delivered the panegyric on the Feast of the Immaculate Conception of the Blessed Virgin.

—On Friday, November 20th, at St. Anthony's Convent, Mt. Airy, the Very Rev. Fr. Provincial conferred the habit of the Third Order Regular on the Postulant James H. Konkel, who will be known hereafter as Brother Cyril.

—From October 25th—November 15th the Very Rev. Fr. Provincial and Rev. Fr. Isidore Verkamp, O. F. M., conducted a very successful mission at St. Bonaventure's Church, Fairmount, this city. Twelve new members were admitted to the Third Order of St. Francis.

Paterson, N. J.—(Correspondence.)—The Rev. Fr. Matthew Fox, O. F. M., conducted a retreat for the Sisters of St. Francis at their Novitiate and Mother-house, Glen Riddle, Pa., from November 11th-18th. The Rev. Raymond Walsh, O. F. M., preached a retreat for the Alexian Brothers, Elizabeth, N. J., during the last week of November; and for the "Little Sisters of the Poor," at Paterson, N. J., from November 30th-December 8th.

—On Tuesday, December 15th, the Very Rev. Fr. Edward Blecke, O. F. M., Provincial of the Holy Name Province, gave the habit of the Third Order Regular to two young men, whose names in Religion are Brother Salvator and Brother Bonaventure.

—On the Feast of St. Francis Xavier, December 3d, the Franciscan Fathers of St. Bonaventure's Monastery, Paterson, N. J., celebrated the golden jubilee of the reception of a well-known member of the Holy Name Province, the Very Rev. Justin Hiltermann, ex-Custos and Lector Jubilatus of Sacred Theology. In compliance with the wishes of the Jubilarian, the celebration took place quietly among his brethren. At 9 o'clock he sang Highmass, at which only a few of the Fathers from the other monasteries of the Province were present.

The Very Rev. Father Justin was born at Glandorf, Prussia, December 25, 1838. He entered the Franciscan Order fifty years ago, and after a brilliant course of studies was ordained priest, March 20, 1865. Shortly after his ordination he was sent to Fulda, Germany, to occupy the chair of theology of the Franciscan House of Studies, where he remained till 1875, when the Kulturkampf expelled the Friars from Thuringia, whence he went to Epinal Gaul, where he was Superior of St. Michael's Convent till 1881. Again compelled to seek safety, he went to Loraine, and soon found it necessary to quit his fatherland and seek a home in America. He came to St. Bonaventure's Monastery, Paterson, in 1881, and shortly after was elected Custos of the Province, which office he held till 1884. Since that time he has given himself almost exclusively to teaching theology and philosophy. It is worthy of note that among his pupils he can count the present Minister General of the Order, the Most Rev. Denis Schuler, the Very Rev. Edward Blecke, Provincial of the Holy Name Province, and other prominent members of the Order. *Ad multos annos!*

Boston, Mass.—Rev. Michelangelo Draghetti, O. F. M., renowned throughout Italy for his power as a pulpit orator, has been sent to this country by the General of the Franciscan Order to give missions to the Italians for two years, in order to assist in strengthening the faith and

religious practices of the many sons of Italy who have immigrated to this country. Father Michelangelo is accompanied by Father Luca Nanneti, O. F. M. They gave a most successful mission in St. Leonard's Church, Boston, and upon special invitation of Archbishop O'Connell delivered a conference for Italians in the Cathedral of Boston, which was packed to its capacity. The Archbishop imparted benediction after the conference and congratulated Father Michelangelo on his great eloquence and zeal. On the last Sunday of November the gifted preacher began a course of sermons at the Church of the Sacred Hearts of Jesus and Mary, Degraw and Hicks Streets, Brooklyn, N. Y.

Pulaski, Wis.—(Correspondence, November 6, 1908.)—The Rev. Fr. Casimir Rybinski, O. F. M., on November 6th, concluded the annual retreat for the Students of our Seraphic College.

—From November 6th-15th the Fathers of the Polish Commissariate conducted a very successful mission in St. Josaphat's Church, Chicago, Ill. The Rev. Fr. Francis Manel opened the mission and preached the introductory sermons until Tuesday, December 8th, when Fr. Casimir took charge. Fr. Anthony Wisniewski brought the exercises to a successful close. About 3,700 parishioners received the Holy Sacraments during this time of grace. The Rt. Rev. Bishop Rhode administered the Sacrament of Confirmation to 524 persons November 15th.

—Fr. Anthony Wisniewski conducted the spiritual exercises from November 29th-December 8th for the students of Sts. Cyrillus and Methodius Seminary at Detroit, Mich., and Fr. Jerome Schneider for the Fathers and Brothers of the hospice in Green Bay.

(Fr. F. M., O. F. M.)

Teutopolis, Ill.—The "Golden Sacerdotal Jubilee" of Pope Pius X. was appropriately celebrated at St. Joseph's College, this place, on Monday, November 16, 1908. At 8:30 a solemn Highmass was chanted by Rev. Fr. Silas, assisted by Rev. Fr. Sylvester as deacon, and Rev. Fr. Samuel as subdeacon. The musical program was excellently rendered by the students' choir. Rev. Fr. Sylvester delivered an eloquent sermon, in which he chiefly spoke on the relation that has always, since the foundation of the Order by St. Francis, existed between the Order and the Holy See of Rome, especially on the entire humble submission and filial obedience which the Friars Minor have always shown to the Vicar of Christ on earth.

In the evening a choice program, consisting of appropriate songs, speeches and addresses, was admirably rendered by the students in the beautifully decorated hall of the college. Bunting and flags, both Papal and American, were abundant among the decorations. Emblems of the Pope's Tiara and of the Coat-of-Arms of Pius X., painted by Mr. Michael Kocsis of the college, were conspicuous on the walls, and various inscriptions were hung over the doors. A beautiful picture representing the Holy Father was placed in the middle of the stage, surmounted by an arch, bearing the legend: "To restore all things in Christ"—the Pope's motto. The students did exceedingly well, and honestly deserved the hearty applause of the large gathering. Among the guests we noticed the Rev. Fathers Roger Middendorf, Definitor of the Province of the Sacred Heart, Callistus Wegemer, and Paulinus Tolksdorf from the monastery.

St. Louis, Mo.—(Correspondence, December 16, 1908.)—On Thanksgiving Day St. Francis Xavier's Church at Petoskey, Mich., was solemnly consecrated by the Rt. Rev. Bishop Richter, of Grand Rapids; 21 priests, secular and religious, and about 1,500 persons were present. The long consecration ceremonies began at 6 o'clock in the morning; at 10 o'clock the Rt. Rev. Bishop celebrated a pontifical Highmass, during which the Rt. Rev. Msgr. Schrembs, Vicar General of the Grand Rapids diocese, delivered the dedicatory sermon.

The new church is a brick structure in the Gothic style; it will seat about 1,000 persons. The decorating was done by Kover & Co., of Fort Wayne, Ind. This is the third church to be erected at Petoskey. The first one was built about 1850 by the Saintly Father, later Bishop Baraga, for the Indians; in 1878 ten or twelve white Catholic families began to organize a parish of their own; in 1884 this small mission was given in charge of the Franciscan Fathers at Harbor Springs, which is near by. In 1897 the Fathers erected a residence at Petoskey. The congregation numbers at present 220 families in good standing. The old church has been converted into school rooms and a large hall for the use of the congregation. Six Fathers are at present stationed at Petoskey; Fr. Ulric Petri is the rector of the parish; the other five Fathers attend to a considerable number of large and small Indian, French, Polish, Bohemian and Slovak missions.

—On December 13th, at St. Louis, the Ven. Bro. Adrian Wewer celebrated the 50th anniversary of his entrance into the Franciscan Order. The Very Rev. Fr. Provincial Cyprian Banscheid celebrated the solemn Highmass for the occasion, and the Rt. Rev. Abbot Frowin Conrad, of Conception, Mo., preached the festive sermon, in which, after briefly recalling the merits of the Ven. Jubilarian, he dwelt ably on the excellence of the religious state. After the Mass followed the beautiful and impressive jubilee ceremonies, notably the crowning with a golden laurel wreath and the handing of the staff. In the evening a congratulatory celebration took place in the parish hall, on which occasion Bro. Adrian was presented with a check for $1,500, which is to be used for a memorial window in the new church.

The Ven. Jubilarian was born near Muenster, Westphalia, April 14, 1836; on the 3d of December, 1858, he entered the novitiate of the Franciscan Order at Warendorf. In 1862 he came to America and has been stationed for the greater part of the time in the Monastery at St. Louis. Bro. Adrian is known as the Provincial Architect; he has built many of the churches and houses of the Sacred Heart Province; but his labors have also been extended to the Franciscans of the other Provinces, to the Benedictines and to numerous religious communities. Notwithstanding his seventy-three years Bro. Adrian is still quite robust, and is enjoying excellent health. *Ad multos annos!*

(Fr. M. S., O. F. M.)

Victoria, Kan.—Died at the Franciscan Capuchin Monastery, this place, on Saturday, October 31, 1908, the Very Rev. Fr. Gabriel Spaeth, O. M. Cap. The funeral took place next day, the Feast of All Saints, in the afternoon, when the mortal remains were laid to rest in the parish cemetery. On Tuesday morning, All Souls' Day, the Rev. Fr. Superior Cassian celebrated a solemn Requiem for the repose of the soul of the

good Father, and Fr. Matthew, of Munjor, preached an impressive sermon. Quite a number of secular priests, six Fathers, the Clerics and lay brothers of the monastery were present in the sanctuary.

Father Gabriel, known in the world as Michael Spaeth, was born at Ebersberg, Bavaria, January 17, 1848. He made his early studies in Freising, and later took a university course in Munich. In 1870-1871 he passed through the Franco-Prussian war, spending the year in France and taking part in several battles. Discharged with honor in 1871, he completed his studies for the priesthood and was ordained on June 29, 1873. The following year he entered the Capuchin Order, becoming a member of the Bavarian Province. There the deceased labored with great success, mostly in Altoetting, until 1881, when he joined his brethren in America. Here he was appointed master of novices of the newly erected Province of Pennsylvania, a position for which his ascetic habits and his exemplary traits of a true son of St. Francis well qualified him. R. I. P.

—At the residence in Catherine, Kansas, the Ven. Bro. Egidius, O. M. Cap., passed to his eternal reward on November 3, 1908. The interment took place on Thursday following. Bro. Egidius had been a member of the Franciscan Capuchin Order since 1876. Two brothers of the deceased, also members of the same Province, preceded him in death a number of years ago, one of them being the late Rev. Fr. Anthony Mary, the founder of the monasteries in Peoria and Metamora, Ill. R. I. P.

Kansas City, Mo.—(Correspondence, December 8, 1908.)—The Rev. Fr. Vincent Trost, O. F. M., conducted a very successful mission at St. Francis Church, this city, from November 22-29, 1908. Notwithstanding the unfavorable weather on one or two days, the attendance was very good. On Friday night, the 27th, a solemn procession of the Blessed Sacrament was held on the school grounds, in which all present participated, bearing lighted wax candles. Celebrant was the Rev. Peter Alc. Welling, assisted by Fr. Adalbert Rolfes as deacon, Fr. Irenaeus Lack as subdeacon, and Fr. Agnellus Rom, the pastor, as master of ceremonies. The solemn close of the mission took place on Sunday. After urging the parishioners in an eloquent and powerful sermon to perseverance, the Rev. Missionary imparted the Papal Benediction, blessed and erected the Missionary Cross. Thereupon Benediction of the Blessed Sacrament was given, the Rev. Leo Molengraft being celebrant, Fr. Bernardino Wissler deacon, Fr. Irenaeus subdeacon and Fr. Agnellus master of ceremonies.

San Antonio, Tex.—Some time ago our esteemed contemporary, the *Southern Messenger*, published an appeal for the preservation and restoration of the historic old Franciscan Missions near San Antonio. Since then a number of subscriptions have been received which are to be applied to this worthy purpose. The Rev. Fr. Superior of the "Sons of the Immaculate Heart of Mary," who are now in charge of all these old missions, has already entered a contract for the restoration of the chapel of San Juan de Capistrano, known as the Third Mission, and work thereon was actually begun October 19, 1908.

We are very glad to know that these missions are now in the hands of zealous and energetic men who will not rest until they have

completed their noble task. To accomplish this, however, they need the assistance of public-spirited men and women who have the glory of God and the honor of their country at heart. We, therefore, respectfully call the attention of our kind readers to this appeal, and request them to assist the good Fathers in their noble work. Contributions may be sent to the Rev. D. Romeo, C. M. F., 617 South Concho St., or to the office of the *Southern Messenger,* San Antonio, Tex.

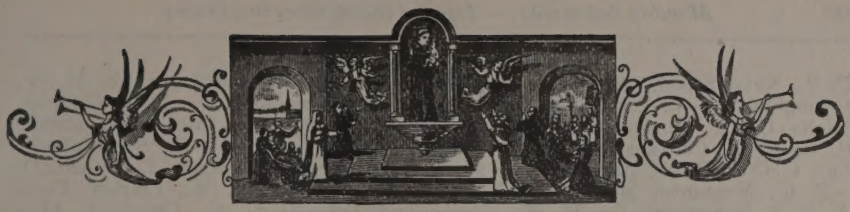
The People's Philosophy.

The catechism has been justly styled the people's philosophy. Jauffray, one of the representatives of infidel philosophy, could not deny it. These are the words he made use of when addressing a numerous audience of the Sorbonne on the resume of Catholic doctrine contained in the catechism: "There is a little book which children are taught and about which they are questioned in church; read this little book, which is the catechism, and you will find therein the solution of all the questions that I have treated, of all without exception. Ask the Christian whence comes the human race, he knows; whither it goes, he knows; how it goes, he knows. Ask this little child why it is here below, what will happen to it after death, he will give you a truly sublime answer which he does not understand, but which is none the less admirable. Ask him how the world has been created, and for what purpose; why God has placed animals and plants thereon; how the earth has been peopled, whether by one family or many; why people speak in divers tongues, why they suffer, why they struggle and how will all this end—he knows the answer. Origin of the world, the origin of species, questions of race, man's destiny in this life and in the next, man's relations to God, man's duty to his fellow-men, man's rights over creation—he is ignorant of none of these things, and when he grows older he will not hesitate about natural law, or political law, or international law, for all that flows with clearness and is of itself from Christianity. That is what I call a grand religion; I recognize it by this sign that it does not leave unanswered any of the questions that interest humanity."

Obituary.

Of your charity pray for the repose of the soul of Michael W. Hogan, who died August 17, 1907, in Chicago, Ill.—Mrs. Catherine McKernan, who departed this life October 25, 1908, at St. Francis Hospital, Peoria, Ill. She was a faithful member of the Third Order and a subscriber to St. Anthony's Messenger.—Thomas J. Coleman who died November 23, 1908, at Lawrence, Mass.—Mrs. Patrick Ford, who passed to her eternal reward November 24, 1908, at Lawrence, Mass.; a subscriber for many years.—Mrs. Sophia Schunicht, who departed this life November 29, 1908, at Louisville, Ky. She was a subscriber to the Messenger.—Miss Margaret Healey, a member of the Third Order, who died happily November 27, 1908.—Mrs. Josephine MacKenzie (nèe Corr), who passed to her eternal reward, December 13, 1908, at Cincinnati, O.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace.



If Miracles Thou Fain Would'st See.

(Thanksgivings for favors obtained should reach us before the 15th of the month to secure insertion in the next number.)

Co. Sligo, Ireland, Nov. 11, 1908. Some time ago I promised St. Anthony, that if I heard from my son, who had not written to me for a length of time, I would have it published in the "MESSENGER." With a grateful heart I fulfill my promise, as I have received word from him when I least expected it. I also thank St. Anthony for another favor obtained through his intercession. M. K.

———. About a fortnight ago I promised the S. Heart and St. Anthony, if I gained a lawsuit, to have it published in the "MESSENGER." Thanks to the S. Heart and St. Anthony, I gained it far beyond my expectations, and I now hasten to fulfill my promise. M. K.

Chicago, Ill., Nov. 15, 1908. I wish to return thanks to the B. V. Mary and St. Anthony for having been freed from a severe attack of throat trouble. A. M. O.

Toledo, O., Nov. 17, 1908. For the satisfactory settlement of an unwarranted debt which a man claimed for extra work on a house, I return sincere thanks to St. Anthony and enclose alms for the poor students. M. M.

Hamilton, O., Nov. 19, 1908. Enclosed alms is a donation for favors received through the intercession of St. Anthony, viz., for the sale of real estate and employment for my brother. B. G.

Soldiers Grove, Wis., Nov. 19, 1908. Enclosed alms for St. Anthony's Bread is in thanksgiving to God, the B. V. Mary, St. Joseph and St. Anthony, for the recovery of my daughter, who now enjoys better health than she had since her childhood. M. A. T.

New York City, Nov. 20, 1908. I desire to return humble thanks to the S. Heart, the Immaculate Mother, St. Joseph, St. Anthony and the Poor Souls for having obtained two very great favors recommended to them. The enclosed alms is for the poor students. M. M.

Los Angeles, Cal., Nov. 23, 1908. For having helped me sell my house, I wish to thank St. Anthony publicly and enclose an alms for the poor students. N. McC.

Cincinnati, O., Nov. 25, 1908. Last September I made a promise to St. Anthony, that if cured from a very severe attack of nervous prostration, I would give a certain amount to the poor students' support. Although not altogether cured, but much improved, I fulfill my promise with a grateful heart, and hope to be well in a short time. E. K.

Devereux, Mass., Nov. 29, 1908. I wish to return sincere thanks to Jesus, Mary and Joseph, also to St. Anthony and the Poor Souls for a successful operation and returning health of a loved one. R. C.

Chicago, Ill., Nov. 30, 1908. For the successful passing in four studies, I return sincere thanks to St. Anthony. M. A. G.

Poughkeepsie, N. Y., Dec. 1, 1908. Thanks to St. Anthony for several temporal favors granted me within the past two months. I herewith fulfill my promise. J. A. L.

Leipsic, O., Dec. 11, 1908. For the successful sale of some property in the South and for obtaining promptly the pay thereof, I sincerely thank the Bl. V. M., St. Joseph and St. Anthony. M. F.

Cleveland, O., Dec. 14, 1908. Enclosed alms was promised St. Anthony if my mother got well without an operation. As this is the second time that a favor for mother's health was granted, I gratefully fulfill my promise. M. R.

Besides the above the following thanksgivings have been received:

E. O., Milwaukee, Wis.—M. G., Newark, N. J.—M. D., East Grand Forks, Minn.—E. M. C., Dorchester, Mass.—M. B. C., Galena, Ill.—J. A. K., St. Louis, Mo.—J. S., Hamilton, O.—M. A. B., Whitehall, Mont.—F. B., West Arichat,

C. B., Nova Scotia.—A. E. W., Cincinnati, O.—L. A. C., Cincinnati, O.—M. N., Covington, Ky.—L. J. C., Villard, Minn.—M. T. A., Cincinnati, O.—P. G., Calumet, Mich.—D. M., Cincinnati, O.—J. L., Calumet, Mich.—J. J. McG., Providence, R. I.—E. V., Cincinnati, O.—G. A. C., Knoxville, Tenn.—J. J. G., St. Michaels, Pa.—C. O'C., Prince Albert, Sask.—A. L., Rochester, N. Y.—A. R., Cincinnati, O. —F. C., Negaunee, Mich.—S. O'N., Lexington, Ky.—P. E. W., Clarion, Pa.— A. J. S., Cincinnati, O.—M. K., Cumberland Md.—K. M. G., Cincinnati, O.— S. D., Norwich, N. Y.—B. M. G., Findlay, O.—M. J. F., Louisville, Ky.—L. M. W., Washington, D. C.—C. O'N., Los Angeles, Cal.

Monthly Intentions.

Recommended in a Special Manner to the Intercession of St. Anthony and to the Prayers of His Devoted Clients.

Conversion of several persons to the Catholic Faith.—That an injured eye may be saved.—To buy a comfortable home.—Success in business and other undertakings.—To obtain steady employment.—Restoration of health.—To obtain money due for labor rendered.—To hear, or receive a letter from an absent son.— Speedy and profitable sale of property.—To become a successful teacher.—To pass a favorable examination.—Means to pay debts.—Grace of enlightenment and strength to return to the Holy Faith.—Increase of salary.—A particular intention. —Cure of various ailments.—To obtain a good companion.—Perseverance and increase of faith and piety.—Blessing of God to raise a family.—Reconciliation of several persons.—For the knowledge of the will of God in the choice of a vocation.—To be reinstated in a position.—God's blessing and guidance in an important matter.—God's protection for three young persons.—Grace of a happy death.— To receive the sacraments worthily.—Sale of a business.—Peace and happiness for a family.—To collect a due sum of money.—Sale of land.—To obtain good tenants. —Protection against danger.—Cure or relief of rheumatism.—Health of mind and body for several persons.—Return of a loaned sum of money.—Reform of many persons, and grace to avoid evil company, become temperate and return to the practice of their religious duties.—Assistance for the poor Catholic Indian schools. —Many special spiritual and temporal intentions.—Preservation of the eyesight of a Religious.—All intentions recommended to the "Pious Union of St. Anthony." —All intentions placed at the foot of the statue of St. Anthony in our oratory.— All readers, contributors and zealous agents of ST. ANTHONY'S MESSENGER.— Conversion of sinners.—The Poor Souls.

Days of Indulgences in January.

On the 1st. Circumcision of Our Lord. New Year.
On the 6th. Epiphany.
On the 16th. St. Berard and Companions, First Martyrs of the Franciscan Order.
On the 30th. St. Hyacintha, V. III. O.
On the 31st. Bl. Louisa, W. III. O.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. HYACINTHA.

ST. BENEDICT AND HIS HOLY SISTER SCHOLASTICA.